BIBLICAL
TEXTS AND STUDIES

August 25 - October 10
1980

UNIVERSITY OF TORONTO
THOMAS FISHER RARE BOOK LIBRARY

BIBLICAL TEXTS AND STUDIES

An Exhibition at the
Thomas Fisher Rare Book Library
University of Toronto

on the occasion of the
Annual Meeting
of
Studiorum Novi Testamenti Societas
August 25 - 29, 1980

This exhibition is intended to provide a survey, firstly of the development of early critical editions of the New Testament in Greek, Latin and English, and secondly, of work in biblical studies at the University of Toronto. It includes two manuscripts, three important editions of the complete Bible in English, and two polyglot editions.

PART 1

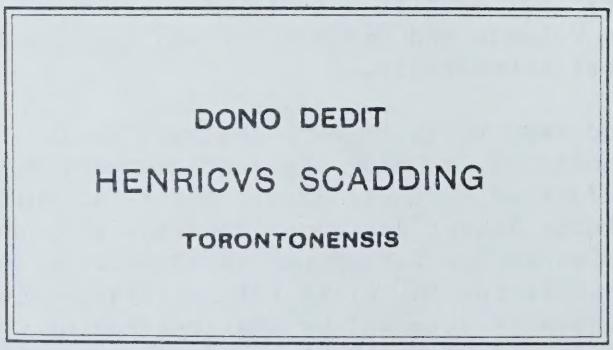
For centuries St. Jerome's Latin version of the Scriptures, known as the Vulgate, was the Bible in use in the Western world. With the invention of printing in the mid-fifteenth century there came a proliferation of editions and translations. The publication of Erasmus' Greek New Testament in 1516 led to a revival of interest in original texts and many new recensions. Erasmus himself made no attempt at a critical edition but his work freed the mind from the thraldom of the Vulgate and cleared the way for the development of modern exegetical scholarship.

It was no easy thing to work contrary to the fixed ideas of the Church authorities, as many sixteenth century editors and translators discovered to their cost. A case in point is that of the scholar-printer Robert Estienne (Robertus Stephanus) who published a series of New Testaments in both Greek and Latin and in 1550 was responsible for the first edition that included a critical apparatus. Frequently attacked by that bastion of conservatism, the Theological Faculty of Paris, Estienne was forced to leave Paris in 1551 and take refuge in Geneva where he died in 1559. He was assisted and his work continued by his son, Henri (1531-1598), also a renowned scholar and editor.

The first part of this exhibition displays a few of the influential editions of the New Testament and Bible, tries to put them into perspective, and touches on some of the controversies to which their publication gave rise. Incidentally they show how each edition in turn affected those that followed until they culminated in that great achievement of the English language, the King James' or Authorized Bible of 1611. Where possible the text shown is that of St. John's Gospel, chapter 1, verse 1.

A number of the books exhibited, including the two manuscripts, were owned by Henry Scadding (1813-1901), without whom this Library would be much the poorer, as he bequeathed part of his fine collection to the University of Toronto. Rector of Holy Trinity Church in Toronto for twenty-eight years, he collected books in many fields. Throughout his long life he wrote widely on literary, historical, and religious subjects but is chiefly remembered today for his book on local history, Toronto Of Old (1873).

Another interesting provenance is that of the influential Methodist and controversialist, Egerton Ryerson (1803-1882), who in 1841 became the first President of the University of Victoria College, then at Cobourg, Ontario. He resigned in 1844 to become Superintendent of Education for Upper Canada. He held this position until 1876 and was largely responsible for Ontario's educational system.



Case 1

The New Testament in Greek

1. Codex Torontonensis.

This Byzantine manuscript of the Four Gospels in Greek dates from the first half of the eleventh century and may have been executed at Constantinople. It is written in minuscule script and the decoration is limited to a headpiece and an initial marking the beginning of each Gospel. It is open at the figure of Christ Pantocrator at the head of the Gospel according to St. John.

2. Τῆς Καινῆς Διαθήκης ἅπαντα. Nouum Testamentum. Lutetiae, Ex officina Roberti Stephani, 1546.

The earliest of the editions printed by Robert Estienne at his famous Paris press. The text is based on a comparison of Erasmus' text (see case 2), that of the Complutensian Polyglot (1514, but not published until 1520), and sixteen manuscripts. The type was cut by Claude Garamond (d. 1561) and its beauty and clarity contributed greatly to the popularity of this edition which is known as "O mirificam" from the first words of the preface "O mirificam Regis nostri optimi et praestantissimi principis liberalitatem ..."

3. Ἡ Καινὴ Διαθήκη. Novvm Testamentvm. Obscuriorum vocum & quorundam loquendi generum accuratas partim suas partim aliorum interpretationes margini adscripsit Henricvs Stephanvs. Genevae, H. Stephanus, 1587.

The second of the editions edited by Henri Estienne. The brief philological and exegetical notes in the margins were intended to help beginners. In this copy the pocket size format that was a hallmark of Estienne works has been disguised by interleaving with larger pages. It was bound up in this form in the eighteenth century for a W.G. Rowlands, who added his own annotations and notes.

4. Τῆς Καινῆς Διαθήκης ἅπαντα. Novi Testamenti libri omnes, recens nunc editi: cum notis & animadversionibus doctissimorum, praesertim vero, Roberti Stephani, Josephi Scaligeri, Isaaci Casavboni. Londini, Apud Richardvm Whittakervm, 1633.

Printed, at least in part, at the Elzevier Press in Leyden which was celebrated for the clear type and convenient size of its editions. The notes by Estienne are in Greek, those of Scaliger and Casaubon in Latin. Casaubon's are the ones exhibited. Isaac Casaubon (1559-1614), the great classical scholar, was the son-in-law of Henri Estienne. His "Notae" first appeared in 1587 and give some idea of the wide scope of his learning.

5. Ἡ Καινὴ Διαθήκη. Novum Testamentum. Cum lectionibus variantibus MSS. exemplarium, versionum, editionum, SS Patrum & scriptorum ecclesiasticorum; & in easdem notis ... Studio et labore Joannis Millii. Oxonii, E Theatro Sheldoniano, 1707.

John Mill (1645-1707) spent thirty years on this edition and died two weeks after its publication. He was the first editor to attempt to give a clear and accurate description of the manuscripts used. He reprinted Estienne's text of 1550 and added the variant readings at the foot of each page. In spite of the scholarship and critical insight displayed by Mill, this edition was severely criticized chiefly because he lacked knowledge of Oriental languages and could only use these texts in Latin translation.

6. Daniel Whitby (1638-1726). Examen variantium lectionum Johannis Millii, S.T.P. in Novum Testamentum. Editio altera priori emendatior. Londini, Impensis W. Churchill, 1718.

The most vehement attack on Mill's work was that of Daniel Whitby, an ardent polemicist, who tried to show that the great number of variant readings - about 30,000 - endangered the validity of the text.

Case 2

Diglot and Latin editions of the New Testament

1. Liber Quatuor Evangelistarum. 13th century.

Very little is known about this manuscript except that it was written in Germany and had belonged to two monastic libraries, one Franciscan, one Benedictine. The first three Gospels are rubricated but the scribe seems to have got tired as the rubrication becomes very sparse towards the end of St. Mark's Gospel and stops entirely in St. John's.

2. Novvm Testamentvm omne, mvlto qvàm antehac diligentius ab Erasmo Roterodamo recognitū, emēdatum ac translatum. Basileae, In aedibvs Ioannis Frobenii, 1519.

Knox College

Erasmus' first edition of 1516 had been printed in haste, chiefly it seems, to beat into print the Complutensian translation, and it contained many typographical errors. Most were corrected in this second edition and subsequent editions were further revised. He was criticized for providing his own Latin translation rather than the Vulgate. His Greek text formed the basis for the translations of both Luther and Tyndale and thus greatly influenced all later Protestant versions.

3. Evangelivm secundum Matthaeum, secundum Marcum, secundum Lucam, secundum Iohannem ... Breues variarum tralationū annotationes, adiecta veterum latinorū exemplarium manu scriptorum diuersa lectione. Parisiis, Ex officina Ro. Stephani, 1541.

The editor is again Robert Estienne and this is one of the editions for which he was censured by the Theological Faculty of Paris, because of the supposed heretical tendency of some of the marginal notes. Nevertheless it went through many editions.

4. Erasmus (d. 1536). Tomvs primvs Paraphraseon ... in Novvm Testamentvm, videlicet in quatuor Euangelia & Acta Apostolorum. Basileae, Ex officina Frobeniana, 1541.

First published in 1522, these Latin commentaries on all the books of the New Testament, except the Revelation, proved very popular and were frequently reprinted and translated (see case 3). The Vulgate text is used rather than Erasmus' own translation into Latin.

5. Brevissima & facillima in omnes diui Pauli Epistolas scholia ... Authore Ioanne Gagnaeio. Parisiis, Apud Simonem Colinaeum, 1543.

Jean Gagny (d. 1549) was Rector of the University of Navarre. Later chaplain and preacher to King François I, he used his position to gain access to the royal libraries where he found and transcribed many curious manuscripts. His careful researches did much to restore credibility to the depressed state of French scholarship at the beginning of the sixteenth century and his "Scholia" on the New Testament were highly praised. It can be seen how extensive they

were from the pages displayed. The Vulgate text is in the centre with the commentary completely filling the margins surrounding it.

6. Iesv Christi D.N. Nouum Testamentum, siue Nouum foedus. Cuius graeco contextui respondent interpretationes duae: vna, vetus, altera, noua, Theodori Bezę, diligenter ab eo recognita. Eivsdem Th. Bezae annotationes. [Genevae, H. Stephanus] 1582.

This is the second of Theodore Beze's four major editions of the New Testament, the first having appeared in 1565. Beze (1519-1605), one of the most learned scholars of the Reformation, succeeded Calvin at Geneva. The Greek text, Beze's own translation into Latin, and the Vulgate are set side by side for purposes of comparison, and his copious annotations follow. His work strongly influenced the translators of English editions of the Bible and his Greek text underlies the New Testament of the King James' Version.

Case 3

The New Testament in English

1. The Newe Testament dylygently corrected and compared with the Greke by Willyam Tyndale. Imprinted at Anwerp by Marten Emperowr, 1534.

The demand for a Bible in the vernacular is witnessed to by the number of manuscripts of Wycliffe's translation into English (ca. 1382) that were circulating in England in the fifteenth and early sixteenth centuries. William Tyndale was determined, even in the face of episcopal opposition, to put a copy of the English New Testament into the hands of the people. Only fragments of his first edition (1525) remain, copies having been publicly burnt by order of Cardinal Wolsey. This is a carefully revised edition of that first one, printed by Martin de Keyser (or Emperour) in Antwerp, then the principle Bible printing centre, a position soon to be taken over by Geneva. Tyndale translated directly from the Greek, with the help of the Vulgate and two versions of 1522, Erasmus' Greek/Latin text, and Luther's German translation. The result was a text intelligible even to the ploughboy, and one which had a lasting effect on the English language as it forms the basis for every version right down to the Revised Version of 1881. In 1536 Tyndale died a martyr's death in what is now Belgium, where the Inquisition still held sway.

2. The Newe Testament both Latine and Englyshe eche correspondent to the other after the Vulgare texte, communely called S. Jeroms. Faythfully translated by Myles Couerdale. Printed in Southwarke by James Nicolson, 1538.

Miles Coverdale (1488-1568), like Tyndale, spent many years in exile on the Continent and at one point even worked with Tyndale. In 1535 he had produced the first printed complete Bible in English. It had been printed probably in Cologne or Marburg but was allowed to circulate freely in England. This New Testament was intended to conciliate the bishops. It reproduced the Vulgate text side by side with a new literal translation by Coverdale which differed from that in his 1535 Bible. It was printed while Coverdale was in Paris superintending the version later known as the Great Bible, but, though a fine looking volume, it was repudiated by him because of its many misprints and errors.

3. Erasmus. The first tome or volume of the Paraphrase ... vpon the Newe Testamente. Enpriented at London by Edwarde Whitchurche, 1548 [i.e. 1549]

Translators of Erasmus' Latin text include Nicholas Udall, Miles Coverdale, and, for part of St. John's Gospel, Princess (later Queen) Mary. The Biblical text quoted in the Paraphrase is that of the Great Bible version (1539), which was essentially a revision by Coverdale of Matthew's Bible (described in case 4). For the New Testament, Coverdale relied heavily on Erasmus' Latin translation, with the collateral help of the Complutensian Polyglot, and worked directly under Thomas Cromwell's supervision. Originally to be printed in Paris, many of the sheets were confiscated by the French authorities, and Coverdale and the printer, Grafton, fled with the remainder to London, where the work was completed. Copies of the Great Bible were placed in every church by order of Cromwell and beside these was now put a copy of this Paraphrase.

4. The Nevve Testament of ovr Lord Iesus Christ. Conferred diligently with the Greke, and best approued translations. Geneva, Printed by Conrad Badius, 1557.

Knox College

With its elaborate apparatus of arguments, notes, and tables, this handy volume, a forerunner of the Geneva Bible (1560), forms the first critical edition of the New Testament in English. It is ascribed to William Whittingham (1524?-1579), later Dean of Durham, one of the reformers who took refuge at Geneva during the reign of Queen Mary (1553-1558). The text is based upon Tyndale's version, compared with that of the Great Bible and influenced by Beze's Latin translation. For the first time in an English edition the text is

broken up into verses, and the words inserted to make the sense clearer are printed in italics to distinguish them from the actual text.

5. The Nevv Testament of Iesvs Christ, translated faithfvlly into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages. Printed at Rhemes, by Iohn Fogny, 1582.

This Rheims New Testament was the answer of the Roman Catholic Church to the vernacular editions already being read in England. It was translated from the Vulgate by Gregory Martin (d. 1582), lecturer in Hebrew and Holy Scripture at the English Roman Catholic College of Douai (temporarily moved to Rheims), under the supervision of William Allen, President of the College, and Richard Bristow, its Moderator or Prefect of Studies. The preface criticizes certain of the Protestant translations although Martin borrowed freely from them. The Rheims version, in turn, influenced the King James' version.

6. Thomas Cartwright (1535-1603). A confvtation of the Rhemist's translation, glosses and annotations on the Nevv Testament, so farre as they containe manifest impieties, heresies, idolatries, superstitions, prophaneness, treasons, slanders, absurdities, falsehoods and other evills. [Leyden, W. Brewster] 1618.

Thomas Cartwright, an eminent Puritan, was compelled to resign from St. John's College, Cambridge, on the accession of Queen Mary. Reinstated after Mary's death he was again forced to resign because of his outspoken criticism of the established Church hierarchy and constitution. The Confutation was published posthumously, the long delay due partly to opposition by Archbishop Whitgift and others.

Knox College

7. The New Testament of ovr Lord Iesvs Christ, translated out of Greke, by Theod. Beza. With briefe summaries and expositions vpon the hard places by the said auctor, Ioac. Camerar. and P. Loseler Villerius. Englished by L. Tomson. Imprinted at London by Robert Barker, 1616.

A revision by Laurence Tomson (1539-1608) of the Geneva New Testament, based heavily on Beze's work. First published in 1576 this version

became the most popular form of the extremely popular Geneva Bible. Notice the emphasis on the word "that" in St. John, chapter I, verse 1.

Case 4

English Bibles

1. The Byble, that is to say all the Holy Scripture: in whych are cōtayned the Olde and New Testamente, truly & purely trāslated into English, & nowe lately with greate industry & diligēce recognised. Imprynted at London by Jhon Daye, and William Seres, 1549.

A reprint of Matthew's Bible of 1537, revised and edited by Edmund Becke. The compiler was John Rogers who went under the name of Thomas Matthew. He worked chiefly from the translations of Tyndale and Coverdale and included many controversial prologues and notes. Like Tyndale, Matthew was a zealous and extreme reformer and was the first martyr in the Marian persecution, being burned at the stake in 1555. In spite of the fact that this Bible embodied the proscribed text of Tyndale, it was licensed for use by King Henry VIII.

2. The Holie Bible, conteynyng the Olde Testament and the Newe. Imprinted in London by Richarde Iugge, Printer to the Queene, 1568.

The first edition of the version known as the Bishops' Bible. Actually a revision of the Great Bible, it was undertaken by Matthew Parker, Archbishop of Canterbury (1504-1575), with the assistance of many bishops and biblical scholars. The translation was a compromise, safe and dignified. No expense was spared to make it attractive and in 1571 the Convocation of the Province of Canterbury ordered that copies be placed in every cathedral and, as far as possible, in every church. However, in spite of the fact that it lifted some of the text straight from the Geneva version without acknowledgement, it never achieved the popularity of the Geneva Bible which it was intended to counteract.

3. The Holy Bible, conteyning the Old Testament, and the New. Newly translated out of the originall tongues: and with the former translations diligently compared and reuised, by His Maiesties speciall commandement. Appointed to be read in churches. Imprinted at London by Robert Barker, Printer to the King, 1613. (The New Testament is dated 1611).

The second folio edition of the King James' or Authorized Bible, commonly known as the "Great She Bible" (Ruth III, 15: she went into the city). The idea of this version was first broached by John Rainolds (1549-1607), the Puritan leader at the Hampton Court Conference of January 1605, which was called by King James I in an attempt to solve the religious differences in the Church of England. Thinking that a new version might help achieve this aim, the King set the work in motion so that its accomplishment was due chiefly to his interest and influence. The text is based on that of the Bishops' Bible as revised in 1572, but the editors made use of all available versions, including that of the Rheims New Testament.

Case 5

Polyglots

1. Biblia sacra hebraice, chaldaice, graece, & latine. Volume 5. Antuerpiae [1571]

The second of the great polyglot Bibles (the first was the Complutensian) is known as the Antwerp, Royal or Plantin's Polyglot. It was printed in eight volumes, the last three containing the critical apparatus, alternate readings, indexes, etc., between 1569 and 1572. Projected by the printer, Christophe Plantin, it was edited by Benedictus Arias Montanus (1527-1598), one of the most learned Oriental scholars of the age, and produced under the patronage of Philip II of Spain. The New Testament is printed in four columns across two pages, the languages represented being Syriac, a Latin translation of the Syriac, the Vulgate, and the Greek; below is added the Syriac in Hebrew characters. On completion of the work, Arias refused a bishopric but accepted as recompense 2000 ducats and the office of chaplain to the King. He later became Librarian of the Escurial. Of the 1200 or so copies printed, many were lost at sea on their way to Spain.

2. Biblia sacra polyglotta. Volumes 1 and 5. Londini, Imprimebat Thomas Roycroft, 1657.

The fourth and last of the great polyglots, known as the London or Walton's Polyglot, is the most accurate and best annotated of them all. It was printed in six volumes between 1653 and 1657, volume 6 containing the critical apparatus, etc. The New Testament is again printed across two pages: Estienne's edition of the Greek, with variant readings from a codex and an interlinear Latin translation, the Vulgate, and the Syriac, Arabic, Ethiopic, and Persian texts, each with its own Latin translation. The editor was Brian Walton, Bishop of Chester (1600?-1661), who was assisted by many eminent scholars. This was one of the earliest publications to be printed by subscription. The engraved title page to volume 1 and the maps and plates in that volume are the work of Wenceslaus Hollar (some of whose engravings are displayed elsewhere in this Library). The portrait of Walton is by Pierre Lombart (1620?-1681).

A. Jocz
Thomas Fisher Rare Book Library

PART 2

This part of the exhibition contains works relating to the studies of some past members of the faculties of the University of Toronto and its federated and affiliated colleges. During the development of what is now the University of Toronto the method known as higher criticism was introduced into scholarly discussion. Within the faculty of Victoria University in particular, two Old Testament professors, G.C. Workman and George Jackson, were involved in public controversy over this issue. The exhibits in case 6 illustrate in some measure the major aspects of the controversy which influenced the pattern of New Testament studies, though New Testament professors were not directly involved in the issue.

The last two cases display publications by professors of New Testament studies at three of the colleges. Included are H.A.A. Kennedy (Knox, 1905-1909), Robert Law (Knox, 1909-1919), William Manson (Knox, 1920-1924), F.W. Beare (Trinity, 1946-1968) and E.C. Blackman (Emmanuel, 1960-1974). Also shown is the doctoral thesis of E.J. Pratt (1917) who later became Professor of English literature at Victoria College.

Case 6

"Higher Criticism" causes a "small breeze"

1. George Coulson Workman (1848-1936) "Messianic prophecy", in Acta Victoriana. vol. 13, no. 8, May, 1890, Cobourg, Ont.

This paper was read to the Victoria Theological Union and reprinted in Acta Victoriana, and it was well received by the members of the Union. However, the Guelph Conference (of the Methodist Church), in response to newspaper and individual reports of the address, established "a committee on alleged rationalistic teaching in Victoria College." The resolution of this committee condemning Workman's views was adopted by the Guelph Conference. The Bay of Quinte Conference supported Workman's teaching (Workman was a native son of the Bay of Quinte Conference). The Toronto Conference of the Methodist Church seems not to have been able to make up its mind as to its response to this lecture. The controversy began in earnest following the delivery of this lecture.

2. Edward Hartley Dewart (1828-1903) Jesus the Messiah in prophecy and fulfilment. Toronto, W. Briggs, 1891.

As editor of the Christian Guardian Dewart made available the columns of his paper for discussion of the position taken by Workman, his former assistant. In this book he presents his opposition to Workman and rejects both the approach and results of "higher criticism".

3. G.C. Workman. Messianic prophecy vindicated; or, An explanation and defence of the ethical theory. Toronto, Printed for the author by W. Briggs, 1899.

In this book we have the defence and expansion by Workman of his position taken in his address to the Theological Union of Victoria University in May, 1890. The contents of this pamphlet were prepared for the Bay of Quinte Conference and include an outline of the discussions that arose from the time of the delivery of the lecture "Messianic Prophecy" in May of 1890.

4. John Carlisle. An expose of and a red hot protest against a damnable heresy: smuggled into Methodism and taught by Rev. Professor Workman, of Victoria University, Cobourg, and approved of by Rev. Professor Burwash, Chancellor of said institution, and by the Bay of Quinte Conference of the Methodist Church of Canada. Peterborough, Ont. [n.d.]

This pamphlet or open letter to members of the Methodist Church across Canada is a vigorous attack on the teachings of Workman ("damnable heresy"). It could have been published at any time between 1888 and 1899, after the support Workman was given by the Bay of Quinte Conference.

5. G.C. Workman. "The Old Testament not a millstone", in The North American Review. May 1896, New York.
---- The Old Testament vindicated as Christianity's foundation stone. Toronto, W. Briggs, 1897.

In these two works Workman refutes Goldwin Smith's Christianity's millstone and maintains that higher criticism and archaeological discovery strengthen the value of the Old Testament and assist in appreciating the New.

6. G.C. Workman. The text of Jeremiah. Edinburgh, T. & T. Clark, 1889.

This translation and commentary on Jeremiah is the first major publication by Workman following his appointment as Professor of Old Testament studies at Victoria University (1882). He used both textual and "higher" criticism in preparing it but it seems not to have attracted notice as did his public lectures. It has been suggested that what was perceived as academic or "theoretical" did not cause the same anxiety within the Church as did matters concerning "practical" issues.

7. James Patterson Sheraton (1841-1906) The higher criticism. Toronto, 1904.
---- The higher criticism of the Old Testament. Note introductory by William Caven. Toronto, L.S. Haynes [n.d.]

First read to the Alumni Association of Wycliffe College this pamphlet outlines the documental theory of the Pentateuch presented by the "higher critics" and puts forward the reasons why it cannot be accepted. In the introduction to the second edition, William Caven, Principal of Knox College, indicates that while he agrees with Sheraton that not all the conclusions of higher criticism should be accepted he does not reject the method in its entirety.

8. John Edgar McFadyen (1870-1933) Old Testament criticism and the Christian Church. New York, C. Scribner's Sons, 1903.

From 1898-1910 McFadyen was Professor of Old Testament studies at Knox College, and held critical views similar to those of Workman though the same controversy did not develop around his teaching and writing. Like Workman he also argued against the tendency to ignore the Old Testament in the Christian Church. In the work displayed here McFadyen introduced his readers to the history, context, methodology and conclusions of higher criticism.

9. George Jackson (1864-1945) The old Methodism and the new. London, Hodder and Stoughton, 1903.

An address delivered at the Wesleyan University, Middletown, Connecticut, June 28th 1903, on the occasion of the two hundredth anniversary of the birth of John Wesley. Its chief argument is that contemporary Methodism needs to take account of the work of biblical critical studies. Lectures given to Y.M.C.A. and Church groups on this and similar subjects initiated renewed controversy, like the one set off by Workman. The entire Methodist Church in Canada became involved and the decision in 1910 that higher criticism should have a place in Methodist colleges was followed by other Protestant denominations.

10. Stephen Bond. The agreement and what it means. [Toronto, L.S. Haynes, 190-?]

This pamphlet illustrates the attacks that were being made upon Jackson, particularly in letters to the Church and public press. In the pamphlet it is clear that Rev. Stephen Bond was not reassured by the agreement that was made by the Board of Regents to decide where and when Jackson would be allowed to express his views. However, the agreement appears to have calmed the controversy for a time.

11. George Jackson. Studies in the Old Testament. London, R. Culley [1909]

This book publishes the lectures delivered at the invitation of the Ohio Wesleyan University in Delaware, Ohio. This publication renewed the controversy within the Canadian Methodist Church, in part because the General Superintendent, Dr. Albert Carmen, perceived that in giving these lectures Jackson was "breaking the agreement" that had, if not resolved, at least quieted the controversy over Jackson's ideas. As a result, this question was on the Agenda for the Conference of 1910 and in practical or immediate terms was settled in favour of Jackson and Victoria University.

While all questions were not settled and other discussions and controversies did arise during the twenties, the Workman - Jackson controversy confirmed the pattern that there was to be freedom to pursue critical studies of the Bible on the University of Toronto Campus.

Case 7

Commentaries on the Epistles

1. Harry Angus Alexander Kennedy (b. 1866) St. Paul's conceptions of the Last Things. 2nd ed. London, Hodder and Stoughton, 1904.

2. ---- The theology of the Epistles. London, Duckworth, 1923.

3. Robert Law (1816-1919) The tests of life; a study of the first Epistle of St. John. 2nd ed. Edinburgh, T. & T. Clark, 1909.

4. William Manson (1882-1958) The Epistle to the Hebrews; an historical and theological reconsideration. London, Hodder and Stoughton [1951]

5. Francis Wright Beare. The first Epistle of Peter; the Greek text with introduction and notes, edited by Francis Wright Beare. Oxford, B. Blackwell, 1947.

6. ---- A commentary on the Epistle to the Philippians. London, A. & C. Black [1959]

7. ---- St. Paul and his letters. London, A. & C. Black [1962]

8. Edwin Cyril Blackman. The Epistle of James; introduction and commentary by E.C. Blackman. London, SCM Press [1957]

9. Edwin John Pratt (1883-1964) Studies in Pauline eschatology and its background; a thesis submitted in conformity with the requirements for the degree of Doctor of Philosophy in the University of Toronto, February 1917. Toronto, W. Briggs, 1917.

Case 8

Miscellaneous studies on the New Testament

1. H.A.A. Kennedy. Vital forces of the early Church. London, Student Christian Movement, 1920.

2. Robert Law. The emotions of Jesus. Edinburgh, T. & T. Clarke, 1915.

3. ---- The grand adventure, and other sermons. Toronto, McClelland, Goodchild & Stewart [c1916]

4. ---- The hope of our calling. Toronto, McClelland, Goodchild & Stewart [c1918]

5. William Manson. The incarnate glory; an expository study of the Gospel according to St. John. London, J. Clarke [1923]

6. ---- The Gospel of Luke. London, Hodder and Stoughton [1930]

7. ---- Jesus the Messiah; the synoptic tradition of the Revelation of God in Christ. London, Hodder and Stoughton [1944]

8. F.W. Beare. The earliest records of Jesus. Oxford, B. Blackwell, 1962.

9. E.C. Blackman. The faith we preach. London, Independent Press [1952]

10. ---- Biblical interpretation. Philadelphia, Westminster Press [1957]

Rev. R.G. Bracewell
Emmanuel College Library.

Cover illustration from Novum Testamentum, Oxonii, 1707 (exhibited in Case 1)